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Changes of *Mitoni* Tradition In Ngogri Village, Megaluh Subdistrict, Jombang

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Abstract

"Based on historical human context, changes and development in social life occurred in our daily activity. Developments and changes occurred in people because people interact each other and our society contains different characteristics from different persons. To regulate their interactions, society members build agreement held upon patterns of behaviour according to context of social interaction. Social group need regularity so all processes run orderly. One form of rules to create an orderly and harmonious society is a code of conduct. Code of conduct is a frame of reference that forbid or compel people or community in a social group. As we know that the rules relating to the code of conduct is still widely applied by the rural people, especially Javanese society who have a lot of traditions, one of them is the tradition of pregnancy salvation. This tradition is an integral part in a pattern of community life in Java which is until now still retained even though the modernization of the current attack expanded aspects of life in our traditional culture. *Mitoni* is a tradition of Javanese community done by rural communities was done as a form of gratitude to the Creator to ask for health and safety for pregnant mothers who gave birth in the first pregnancy through certain ways as well as the babies. *Mitoni* tradition was still done by some people in the village of Ngogri Megaluh Jombang. But based on preliminary observations researchers, in Ngogri village, the people do not practice the rituals with a variety of order as complete ceremony or procession anymore and there are some procedures to be done first in *Mitoni* now been omitted (procedures more concise). Why did it happen? This one question often appears in our mind. Based on the reality, the researcher was interested to study about this phenomenon and gave this thesis with a title 'Changes of *Mitoni* Tradition in Ngogri Village, Megaluh Subdistrict, Jombang'. The purpose of this study is to obtain description on various forms of the changes that have occurred in the tradition of *Mitoni* in Ngogri Village clearly. The researcher also wanted to know factors which lead to the occurrence of a change in the tradition of *Mitoni*'.

Keywords : changes, traditions

1. Introduction

Culture value is one of the components of culture system owned by a particular society unit, such as in family, clan, or tribe. Culture system comprises a set of positive values, believe, ideas, traditions, rules, norms and laws. All these elements are correlated one to another in order to shape a system. One change occurs among the elements, the culture system is likely to shift or change as well. Culture values are abstract; they can be learnt, comprehended by society since childhood as it goes along with socialization and enculturation (the process of associating someone with his/her own culture). Therefore, culture values are naturally rooted and ingrained

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“Based on historical human context, changes and development in social life occurred in our daily activity. Developments and changes occurred in people because people interact each other and our society contains different characteristics from different persons. To regulate their interactions, society members build agreement held upon patterns of behaviour according to context of social interaction. Social group need regularity so all processes run orderly. One form of rules to create an orderly and harmonious society is a code of conduct. Code of conduct is a frame of reference that forbid or compel people or community in a social group. As we know that the rules relating to the code of conduct is still widely applied by the rural people, especially Javanese society who have a lot of traditions, one of them is the tradition of pregnancy salvation. This tradition is an integral part in a pattern of community life in Java which is until now still retained even though the modernization of the current attack expanded aspects of life in our traditional culture. *Mitoni* as a tradition of Javanese community done by rural communities was done as a form of gratitude to the Creator to ask for health and safety for pregnant mothers who gave birth in the first pregnancy through certain ways as well as the babies. *Mitoni* tradition was still done by some people in the village of Ngogri Megaluh Jombang. But based on preliminary observations researchers, in Ngogri village, the people do not practice the rituals with a variety of order as complete ceremony or procession anymore and there are some procedures to be done first in *Mitoni* now been omitted (procedures more concise). Why did it happen? This one question often appears in our mind. Based on the reality, the researcher was interested to study about this phenomenon and gave this thesis with a title 'Changes of *Mitoni* Tradition in Ngogri Village, Megaluh Subdistrict, Jombang' The purpose of this study is to obtain description on various forms of the changes that have occurred in the tradition of *Mitoni* in Ngogri Village clearly. The researcher also wanted to know factors which lead to the occurrence of a change in the tradition of *Mitoni*”.

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1. Introduction

Culture value is one of the components of culture system owned by a particular society unit, such as in family, clan, or tribe. Culture system comprises a set of positive values, believe, ideas, traditions, rules, norms and laws. All these elements are correlated one to another in order to shape a system. One change occurs among the elements, the culture system is likely to shift or change as well. Culture values are abstract; they can be learnt, comprehended by society since childhood as it goes along with socialization and enculturation (the process of associating someone with his/her own culture). Therefore, culture values are naturally rooted and ingrained

in most of the citizens supporting the existence of the culture. In order to regulate the society's behavior in a wider life scope, an agreement of behavior pattern needs to be made in the social interaction. Every group from all individuals, both in family or society, requires regularity. Therefore, all the processes involved within the society can be conducted orderly and harmoniously.

One form of the society regulations which is appointed as a framework to create a solicitous and harmonious society is by examining the code of conduct or society behavior. Code of conduct is a group of regulation forbidding or allowing someone or a group of people to do a particular act to face their environment. This boundary means that facing or conquering environment is an interaction process occurred as the result of intercommunication. These regulations are based on ideas, values, and believe within the society, reflected by the behavior and actions by its members.

The rules associated with the code of conduct are still widely applied by the rural people, especially people with a strong Javanese tradition. The values contained in many Javanese cultures teach us to always be close to the nature. We are advised to keep our life harmony with nature. Synergy between human and nature is shaping values and becoming the basic for social life.

Values in Javanese culture is very valuable, make culture differential in several communities. Two cultures, traditional culture of rural communities and urban civilization. Two cultures can be affiliated meaning in tradition, one of which is salvation pregnancy, when the pregnancy reaches the age of seven months which is often called the tradition of seven monthly or *Mitoni*. This tradition is an integral part of the life pattern of the Java community is still maintained despite the onslaught of modernization penetrated the lines of our traditional culture.

Mitoni as a tradition of Javanese community done by rural communities, it was done as a form of gratitude to the Creator to ask for health and safety for pregnant mothers and babies who gave birth in the first pregnancy through certain ways. *Mitoni* tradition was still done by some people in Ngogri Village, Megaluh, Jombang. But based on preliminary observation researchers, in Ngogri village, the people do not practice the rituals with a variety of order of the ceremony or procession completely anymore and there are some procedures in *Mitoni* tradition are now been omitted (procedures, to be more concise). Why did it happen? This one question might often appear in our mind. Therefore, this study was oriented to answer the questions on what forms of changes occurred in Mitoni tradition and what factors affecting that changes, especially in Ngogri village, Megaluh subdistrict, Jombang.

2. Material and Method

The study's literature review applies literatures suitable for the title and useful to answer research questions. Several literatures are; [1] the concept of social change. Social change can be pictured as a change within itself or within the social system. To be precise, there are differences of system conditions after a certain period of time. In changes, we imagine occurrences upon a certain period of time; we also deal with differences in conditions observed before and after a certain period of time. In order to explain the differences, the initial characteristics of the analysis unit have to be observed thoroughly although they might undergo changes.

To conclude, the basic concept of social change comprises three ideas: first, differences; second, occurrence in different time frames; third, occurrence in the same social system condition. Social change can be interpreted as every unrepeated change from the social system as

a whole. Social change can be classified into several types depending on different point of view or aspect angle, fragment, or its social system dimension. This classification is based on different social system conditions which are complex as it has multi-dimensions. It appears as a combination or collaboration of combined results of the state of the various components.

Social change is a transformation of paradigm and behavior in society organization at a certain period of time. Social change is further defined as a modification or transformation in managing society. Social change refers to relationships among individuals, groups, organizations, cultures, and people in a specified time frame. [2] A change of culture value system includes 2.1. culture value system concept. Culture value system is a concept of value existed in most of the society's way of thinking; it acts as the most respective guideline about mental acts, way of thinking and behaving for people. This culture value system is shaped from the result of life experiences within a long period of time so that it is crystalized to be a patterned habit. The patterned culture system covers whole areas of human living in society.

Community life is translated as life patterns which are classified in various forms due to:

- a. Matrimony and consanguinity as in family
- b. Geographical unity, such as village and clan
- c. Originity unity, such as Malay, Chinese, and Sundanese ethnics
- d. Shared interests and goals, such as Subak, youth associations, or civil society organizations.
- e. Expertise and skills similarity, such as field profession.

The patterned culture value system is interpreted as a picture of attitude, thinking, and behavior of society and its members that are implemented in daily interaction. Each member of the society adjusts his/herself into the patterned value as the product of culture and life experience continually occurred and habitually shaped as a life guidance as well as group identity. These patterned culture values system comprise:

- a. Society group structure
- b. Housing pattern and its occupants
- c. Marriage and its rituals
- d. Ethics and manners in social life
- e. Language and speech acts in communication
- f. Fashion and way of dressing and its functions
- g. Manners of eating and drinking (kinds, ways, and serving suggestion)
- h. Etc.

In addition, point 2.2. explains the reasons for culture value change. What are the causes or the backgrounds for culture value system change? Munawar Sulaiman suggests three points as the underpinning reasons towards the change, they are:

- a. Communication distance between ethnic groups
- b. Development executive
- c. Science and technology advancement

[3] Tujuh Bulanan (the Seventh Month) ritual in Javanese Culture. The complete ritual version of Mitoni or the commemoration of the seventh month is usually done for palace and traditional Javanese families (www.budayanusantara2010). [4] The seven month ritual for Islam. Indonesia and most of other countries experience culture mixes between tradition and religion.

The mixes are popular, therefore, it is very difficult to differentiate the pure tradition or religion rituals from the mixing, and which one reflects the pure teaching of Islam.

Among these phenomena, the ritual of seven month celebration for pregnancy appears to undergo changes into different variations from the very ordinary one up to the very extreme one that does not reflect any Islamic value. The ordinary ritual consists of gathering, eating, and praying. The extra-ordinary ritual is inclined to improper conduct against Islamic principle. The later has been prohibited and needs to be avoided.

Good ritual content can be positively and beneficially managed; however, problem arises when the additional ritual is added on the moment of the celebration. The seven month ritual momentum was basically derived not from religion source, it was conducted based on tradition with its magical and sacred treats. Many religion leaders oppose this ceremony even though the intention is positive. Moderate Islam followers tend to conduct the event due to strong reinforcement from parents and/or family, but they manage to wrap the event with more religious activities such as religious preaching, charity, visiting or inviting people to strengthen friendship or other useful activities. The intention is to appreciate the value of religion without neglecting tradition value.

Strict Islam followers would totally ban this celebration no matter what the content is. They would judge as an illegitimate, false and misguided event. The negative side of doing this ritual could be the misunderstanding leading to antipathy and stigmatization. This wrong assumption would foster the formation of two blocks, those who are anti and those who support Mitoni.

Finally, a breakthrough is urgently needed to avoid stagnation of the two parties. One of the possible agenda is by doing public preaching with careful and tactful planning so that society may be able to synchronize religion and tradition by transformation method which is constructive, efficient, and elegant (www.lentera.khidupan).

In addition to the literature review, this study applies qualitative methodology based on several considerations: first, the researched phenomenon is a dynamic social occurrence that is the change in Mitoni tradition in Ngogri village, Megaluh, Jombang. Therefore, the use of quantitative study is less suitable in this case. Second, the subject matter in this study covers processes of a particular act shown in way of thinking, utterances and actions done by members of social community that is villagers. As the result, according to Creswell, the main point of qualitative study relates to the processes other than the product or output based research.

These phenomena occurring in society should be understood and interpreted as forms of reality. Third, as a subjective consideration by the researcher, the phenomena occurred in the area of research or in social process are considered complex and can only be understood if the data and information are presented comprehensively by developing relevant categories, including interpretative analysis. Qualitative research allows the researcher to observe social symptoms intensively in order to arrive into a better understanding.

This study used a qualitative approach and sampling/informants method by using a sampling method called purposive sampling. The sampling and informant determination in this study apply purposive sampling technique (based on certain criteria set by the researcher) that include public figure, tradition leader, religious and/or education leader, and *Mitoni* doer. 4 subjects would be nominated to participate in the study. Data collection techniques through observation, interview and documentation. After the data were collected, the next step was to analyze the data. The analysis in this study used Domain Aysis techniques in order to obtain a description or definition of a general and relatively thorough nature about what was covered in a

focus or subject matter being studied. The expected result of the study, by this technique was only a level of knowledge or understanding at the "surface" of the various domain or category-conceptual categories (categories symbolic that include or accommodate a number of categories or certain other symbols), (Faisal, 1990).

The research type used in this research is descriptive analysis. In this case, the researcher sought to provide a systematic and comprehensive overview of the changes that occur in the *Mitoni* tradition and the factors that cause changes in the tradition of the community in Ngogri village Megaluh Jombang.

3. Results and Discussion

Researches on culture have often been conducted, but not all people know and understand the real concept of culture. Moreover, we know there are so many cultural diversities in Indonesia. The researcher wanted to know more about what kind of changes that occur and the factors causing the change to be occurred.

This research was conducted in the village of Ngogri, because *Mitoni* tradition (celebration of pregnancy entered the age of seven months) is still performed there, but based on initial observations of researcher, there are changes occurred in practice. The data in this study will be collected from several sources such as; traditional leaders, religious/education leaders and *Mitoni* performers, we expect they will give clear answers related to research problems arised.

The results of research in the form of data on changes of *Mitoni* tradition in the village of Jombang Megaluh Ngogri were obtained through observation, interviews and documentation (photos) in order to generate more comprehensive and reliable data which are clear and easy to understand. To answer the question of research and know in depth about the results of this study, it can be seen from the results that have been obtained as follows;

3.1. The forms of changes in *Mitoni* tradition

Forms of changes in *Mitoni* tradition in the village of Ngogri, Megaluh District of Jombang are;

- a. Changes in the procedures/implementation of *Mitoni* procession.
- b. Changes in the equipment used in *Mitoni*.
- c. Changes in the spoken prayers in *Mitoni*.

The changes in this tradition, though sometimes there are similarities, depends on the factors that influenced. More details can be seen from the results of interviews that have been conducted by researchers to study some subjects, among others;

Salvation pregnancy ceremony when the pregnancy reaches the age of seven months (*Mitoni*) now has changed, previously, when my parents, my grandmother, me included, held *Mitoni*, we used complete equipments, but for now it's not complete. People think *Mitoni* as a ceremonial only. Food and offerings were used for the event, now also not complete, cooking, rituals, are usually just a shower party, or slit a coconut procedure. Besides, prayers are not always the same (in the old days, people used Java language, because truly indigenous leader who leads), now the leader of this ceremony can be lead by preacher or *modin* (religious leaders). (The interview with Mrs. Rubiatun, 51 years old, dated February 9, 2014). So we can conclude that there's some differences between *Mitoni* in current days and *Mitony* in previous

time. One of differences is requirement and equipments that used in *Mitoni* are not complete anymore.

Indeed, *Mitoni* is the tradition of the village community. *Mitoni* is regarded as an expression of gratitude to God for the fortune of pregnancy and that the baby inside and mother containing all survived until the baby's inside borned. Last time, the implementation of *Mitoni* is considered very complicated, because the equipment used during the procession relatively complicated. But now it all becomes simpler. In the previous time, traditional leaders surely as the procession leader (with Java prayers and use Java language), is now beginning to turn more practical to be able to use Islamic prayers. The procession is also be done simply in order not to bother that have urination, because his intention is only to respect the customary. Now people have started to think practically. Moreover, many people of high education and especially religious leaders began to direct change towards that tradition. Prayers do not have to use the original Java language, but now many Islamic prayers that are used (the interview with Mr. Hadijono, 64 years old (religious leaders), dated February 10, 2014). From this data, we can see that there are changes, especially changes in language when held *Mitoni*. Not only in Javanese rule, but also in Arabic's way.

In other hand, the implementation of *Mitoni* tradition is not complicated, and not fully prepared. But it depends on people, for me, my children, my grandchildren, we still use social order completely when we held *Mitoni*. I did this because I still really follow the traditional Javanese, I am still obedient to our ancestor's doctrine and I deliver this doctrine to my children as well as my grandchildren. Basically, we want to thank God for this pregancancy, because pregnancy is a gift from God. (the interview with the Mrs. Saerah, 70 years old, dated February 9, 2014). *Mitoni* is an expression of thankfull feeling to God. *Mitoni* is a kind of local wisdom which describes how social obedient works.

In Ngogri, there are so many orchards, but the tradition steps are almost the same. But now, *Mitoni* steps can held by ours, up to yours, there is no special food you must served in this tradition, if you want to served special food as a *Mitoni*'s food it's great b ut if you don't served it, it doesn't matter. Prayer in this ceremony also up to your belief, not only in Javanese language, now it's more flekxible, you can use Islamic prayer in Arabic language. The important point of this tradition is you thank God for his blessing in your pregnancy.

Mitoni tradition is already hereditary from the ancestors. Mr Giran, one of traditional leaders said as a traditional leader, he is invited to read the prayer part of Java. Especially now the implementation is easy, he will do it as simple as he can. But he noticed, traditions has changed, and indeed changed from the first. "Usually the people who still call me to lead prayers, now rarely use traditional Javanese prayers, may be they considered Javanese language is difficult, if they have higher education usually they invite religious leaders to lead prayers in *Mitoni*". (the interview with Mr. Giran, 62 years old (traditional leaders), dated February 9, 2014).

3.2. The Factors *Mitoni* Tradition's Change

In relation to the factors that cause changes in *Mitoni* tradition, there are;

- a. Generation Changes
- b. The influence of religious leaders/education
- c. Time/era changes and changes in behavior and attitudes

An explanation of the various factors can be seen from some of the interviews as follows,
Tradition changes can not be avoided . Period changes attitudes and behavior. People despise complicated tradition, they love to held simple steps, instant tradition practically. Moreover, people now are highly literate, many religious leaders want to make the tradition according to religious teaching. These factors affect the tradition automatically. Most who are still willing to carry out *Mitoni* are people who respect the customs. If the ancestor died, usually modern people do not do this tradition like their ancestor's doctrine taught. (The interview with Mr. Hadijono).

Besides, Ms. Rubiatun said that generation has changed, so she thinks reasonable if implementation of *Mitoni* is not the same with previous time.

In this technology era, people more rational. We as parents must be willing to accept this change. The important thing is they are still willing to carry out this tradition (Interview with Ms. Rubiatun). Nowadays, people carry out *Mitoni* only as a sign of respect for tradition, respect to the custom, they do not pay attention to the authenticity of the culture. They have less knowledge about traditional day calculation especially in Javanese calendar. Mr.Giran thinks just older people can do this, it doesn't matter, and he hopes they still respect each other. (The interview with Mr. ¹Giran).

Results of the ¹data collected through interviews, observation and documentation, according to the researcher, were enough to represent the existing answers for the research questions. Tradition changes can not be avoided because of period changes and education development. The ideal concept to perpetuate tradition is by respecting each other. This research is expected to provide benefit that is to give valuable input to the public on a tradition (order value) in public life as well as to add repertoires of information and insight to the world of academic research on local knowledge associated with cultural issues (traditions). It also helps the public to criticize and use rationalization in response to any changes that have occurred.

¹ 4. Conclusion

Based on research question, we can conclude that there are some factors that cause changes in *Mitoni* tradition such as :

1. There are some changes in procession of ceremony, equipments changes and language changes when the traditional leader lead praying.
2. Associated with the factors that cause changes in *Mitoni* tradition, there are also some factors, among others; generation changes, the influence of religious leaders/education, time change and changes in behavior and attitude

Based on the data, there are so many things that we can improve to build existing local wisdom. We must be a good analyzer so we can critisize if there are some changes that affect our tradition. Field study is one of the best ways to give responses to society problems especially in cultural problems.

5. Acknowledgments

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program to fund studies in the future through its research foundation to improve the dynamicity of the science and technology advancement.

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